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paniment of his instrument. If she replies to his request to be permitted to visit with her, she does so on the jew's-harp ("t'xe"), answering him in verse. He than mounts the ladder and they visit together, either singing over "htas" already familiar to them or, if skilled in improvising, putting their own thoughts into rhyme. If too long an interval should elapse without the sound of either instrument, the elders would very likely put in an appearance to find out the reason.

## SLAVERY

Slavery no longer exists among the Karen; but when it did, it was incidental to war. The British acquisition of Lower Burma during the thirty years before 1886 brought with it the cessation of village raids and tribal conflicts in which the captives taken might, and frequently did, become slaves. Such captives were treated according to the changing whims of their masters. When first brought in they might be harangued by the leader of the victorious war-band, in case he chose to denounce them for starting the war and to recount all the alleged or real wrongs they and their people had inflicted upon him and his village. The proof of their guilt lay in their capture. While being kept in captivity they were subject to rough treatment, such as beating and wounds, which might be preliminary to their being killed. If they were spared and not redeemed within a short time, they were either kept as slaves or sold to traders, who might be other Karens or Shans. Old people were not marketable, and it was difficult to find buyers for them at any price. Men and women in the prime of life, that is, between the ages of thirty and forty years, brought about one hundred rupees each; young men and maidens, approximately three hundred rupees each, and boys and girls from twelve to fifteen years, who were considered the most valuable, sold for four hundred rupees each. Such prices did not always prevail, for Mr. Mason in 1868 reported that once, when he was in Karenni, he saw two Shan women brought in and sold at fourteen rupees apiece.

While slavery was a recognized institution among the Karen, it does not seem to have become a rigid system.* When the captives were redeemed, they returned to their previous status of

* This mild form of slavery, which we find previously existing among the Karen, seems rather general among some of the other peoples in the neighboring regions, as in Borneo: see Hose and MacDougall, *Pagan Tribes of Borneo*, Vol. I, 71, 82, and Cole, *Wild Tribes of the Davao District of the Philippine Islands*, 96, 102.

19: Marshall M-5 (ca. 1910) 1922 AP1 Burma
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567 tribesmen. When they were not redeemed, they appear to have lived on under the control of their masters, but, as time went on, became more and more accepted as members of their masters' families, while the children of the slaves became ordinary villagers. In other words, the form of slavery that existed among the Karen did not lead to the permanent establishment of a slave class in the tribal organization.

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The organizer of the foray did not go in person with his men, lest he be killed and thus rendered unable to dispense the spoils, but remained at home to receive and reward the valiant fighters on their return with the booty. As they approached, they announced their victory by the notes of their horns. After being welcomed with a feast, they were sent to their homes. Any claims for indemnity on the part of the families of slain warriors were now settled, some of the booty being evidently used for this purpose, the rest of the plunder and such captives as were brought back becoming the property of the duly avenged and victorious one. The captives remained slaves, unless they were redeemed by their relatives. If they were not redeemed, they were often sold in exchange for oxen or buffaloes, one of which might be presented to each of the villages represented in the war-band. No indignities of any sort were visited upon women captives, prisoners of both sexes being kept for awhile either in rude stocks or within the house.

### Redemption of Captives

It sometimes happened that a number of captured villagers would escape from their captors. In such a case they would immediately try to effect the redemption of any of their relatives still remaining in captivity. For this purpose they would engage an elder of a neighboring village and send him to negotiate the terms. If the victor was inclined to listen to the proposals of this agent, he gave evidence of accepting his good offices by killing a pig, cutting off its snout, and smearing some of the flowing blood on the legs of the messenger. This betokened the early return of peace and brotherhood between the belligerents, together with the redemption of the captives. In further proof of his successful mission the negotiator brought back the head and legs of the slain pig. There was still danger of a quarrel over the redemption price that might be demanded by the victor.

With the conclusion of the negotiations and the establishment of peace, the peace-making water must be drunk. This was concocted by putting chippings or filings from a spear, sword, musket-barrel, and stone into a cup with a little blood from a dog, a pig, and a fowl, and filling the remainder of the cup with water. The dog's skull was then split open, and the participants in this solemn ceremony, namely, the victor and the leader of the peace delegation, each hung a part of the skull around his neck and took